

THE
Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, October 13, 1855.

Price One Penny.

Baptism and Plurality of Wives.

(Concluded from page 629.)

THIRD QUESTION. "How can you prove a plurality of wives to be in accordance with the will of God as taught in the Bible?"

In reading the Scriptures, we find the first great commandment of the Almighty, to his children on the earth that we inhabit, was to multiply and replenish the earth. This was emphatic, and no person need be dubious with regard to this matter. As we have no account of the commandment ever having been repealed, no person was, or is, exempt from this law so essential in accomplishing the designs of God in peopling, and appropriating the earth to the use for which it was created. The uniformity of construction in each sex shows that all were and are created with capacity to carry out this great law.

If the Almighty had made an order of the human species unqualified to obey this commandment, He would probably have made exceptions to the law, or made another adapted to their capacities. But, as we have no such anomalies, (with the few exceptions common to all general rules,) this law is binding upon every son and daughter of Adam. This being conceded, no man or set of men or women have a right to pass any law con-

dicting with or defeating in whole or in part the above law.

They may legislate with regard to the manner in which it shall be carried out, in such points as are not specified by the same Great Law given; but never to curtail or prohibit its application.

Wherever, then, we find a Sect, State, or Nation that have instituted laws that a man shall not have a wife, or shall have but one wife, we find a people that have transcended their prerogative, and are under condemnation to the same extent that their laws counteract the law of God.

We are to bear in mind as we proceed, that the first great law named, was never repealed—was not a law of Moses, and done away with, like some portions of those laws. If we examine the institutions of the different nations at the present day, we find about one-fifth of the inhabitants of the earth living under prohibitory laws, restricting men to one wife; the other four-fifths living without this restriction. Holding that marriage is the only legal process through which this first great commandment can be carried out, (which is conceded by all,) which of these two orders among men is in accordance with the will of God or the Bible?

The fact that the latter, or plurality of

wives, can be carried out, and accomplish the design of God in peopling the earth, without transgressing any other of his laws, is sufficient vindication of the justice of the institution. Its being is self-evident, and would be were there no precedents or examples in those men who demonstrated its legality, by practising it under the sanction of the Almighty himself. With these precedents or examples added, the evidence is overwhelming. While on the other hand, the one wife restriction, or monogamic law, prohibits in a great measure the carrying out the great procreation law first named; for it is a well known fact, and one which I believe will not be disputed, that hundreds and even thousands of females in this country, and others where the same law obtains, are prohibited, through this very restriction, from carrying out one of the greatest and most important laws of their being, for the very best of reasons on their part, that there are not males enough for each to have a husband. Statistics of any nation, in any age, have rarely failed to show a majority of females, and in innumerable instances that majority has been enormous. There are a variety of causes for this disparity, which we shall not stop here to enumerate, but will simply give a short extract in evidence of the fact, from the *New York Sunday Mercury*—

MATHEW—DISPARITY OF SEX.

The census tables disclose one fact of melancholy importance, which at present has not sufficiently engaged the attention of our social philosophers. They show that, in the largest cities of the Union, the females outnumber the males in the ratio of ten per cent.; so that, if every man were compelled by law to take into himself a wife, a vast number of the fair sex would still be doomed to the torturing "hope deferred" of old maidhood! If one dare apply figures to exhibit the result of this unfortunate disparity, what alarming conclusions would they bring us to? Of every two thousand inhabitants, one hundred must perforce be old maids. In a city containing a million, as New York will speedily do, every adult gentleman will have to marry a woman, and will have to marry sixty thousand women to females, although he that person now living has yet to see one hundred thousand, or more, unmarried females in the city of Gotham! And which period, we should say, it will be an exceeding tedious place to live in.

But alas for the ladies! inequality of number is not the only calamity they have to

contend against. There is no legal compulsion for every man to marry. In this free Republic, each man may exercise a sultan's despotism over his own affections, and, in the matter of matrimony, consult only his own inclinations. The natural consequence is a growing propensity to bachelorhood, which will probably entail the forlorn doom of the perpetual sisterhood on another ten per cent. of female citizens. We leave it to statisticians, curious in such themes, to detail the moral and social results inevitable in a condition of female superfluity, contenting ourselves with suggesting, that while such a melancholy state of things exists, no man has a right to remain a bachelor, and ought, at any rate, to be taxed for the luxury.

But the remedy! who can propose an efficient one? The same enormous disparity does not exist in the rural districts, though even there the female population is the most numerous, generally; but, still, if proper attractions were offered, and institutions to facilitate matrimony were established by enterprising adepts in the science, bucolic bachelors might seek their wives among the thousands of despairing city dames; some relief would then be afforded, but the evil, though lessened, would still remain. We can conceive of no positive cure but the immigration of the unmarried female "element" to Utah, or the establishment of the "peculiar institution" of the Mormons among us. He would be a bold man who would propose this last remedy, but our private opinion is that his proposition would not lack support.

This fact alone shows the utter impossibility to carry out the great first law, without breaking the monogamic law of the land; and it is a well known fact, that among the ancients no greater curse was known among females, than to be unable to bear offspring, whether from barrenness, or any other cause, if there were any other. If they have not lost that peculiarity at any subsequent period, it follows that the law of the land must be broken, or those thousands of surplus females never contribute to the demands of the higher law named, or that instituted by the same great lawgiver, the law of their being and organization. Hence both laws are defeated, and corruption and gross licentiousness stalk abroad at noon-day, bidding defiance to the laws of both God and man. This is a natural consequence—when one law has been broken, it is a good beginning to break all others. We do not wish to be understood as placing departure from the good order of society on the females alone, but rather the re-

verse, as far as responsibility is concerned; we are merely showing the results of this disparity: men take the advantage of the circumstances in which the law places the weaker vessel, and use it to gratify their sensual propensities. And I do not hesitate to say that men are vastly more culpable in those illegitimate connexions so common in our day, than their female victims. There are more reasons for this than one.

In the first place monogamic law allows every man a wife, but prohibits (as we have already shown) the thousands of surplus females from ever having a husband. Add to this their natural inclination to confide in man, and all is in his favour. Hence unprincipled men, knowing the chances in their favour, make seduction their business instead of taking upon themselves the responsibility of a family. Here, then, we have in this monogamic law, a bounty on the heads of illegitimate children, rather than an inducement to a wholesome family organization. In a word, it is a law opposed to the law of God—opposed to the good of society, by throwing thousands of females on its surface (without a protector), inducing men by their temptations, to throw away the family they have, instead of increasing it, with all its endearing associations.

But take off the restriction, and give the primitive law its legitimate course, and the result is entirely different. Instead of a portion of the human family being debarred from fulfilling the law of God, all can do it; and the laws of both God and man can be honourably sustained. The floating capital that is now used by speculators in seduction, would find a more honourable investment; and men, instead of being old bachelors, and perversers of law, would take to themselves one wife, at least, while their chance was good, and thereby become husbands and fathers in accordance with the design of God. But what were the precedents among the ancients before tradition assumed the shape in which we now find it? Did they introduce a prohibitory clause into their matrimonial laws restricting man to one wife? I mean the old Patriarchs and prophets of God, who received the word and will of God from time to time—talked with angels, and even God himself. I find in the history of Abraham, (one of those worthies,) that after he had been

married to Sarah a number of years and had no children, Sarah gave Abraham another wife, that he might perpetuate his honourable name on the earth; and that too without perpetrating some evil deed, that thereby they might get divorced, as many do at present. I next find the Almighty, instead of treating Abraham's second wife as vile, honouring her by a communication from the heavens, and instead of a reprimand for transgressions, counselling her with regard to her domestic affairs, and giving her promises concerning her offspring, that gave her much consolation. Here, then, is the father of the faithful with two living wives at the same time, and the will of God to the contrary nowhere expressed in the Scriptures.

In perusing the Scriptures still further, we find Jacob, a man blessed of the Almighty with visions, and the ministering of angels, having a plurality of wives. And in endeavouring to ascertain the will of God concerning it, we find it nowhere expressed against it, but, on the other hand, learn from what one of the wives says on the subject, that it was according to His will, and that she was blessed of Him for giving her husband another wife. See Genesis, chap. xxx., verse 18, as follows:—"And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar."

The context shows that Leah had already ceased to bear children, after having had four sons. She then gave her maiden Zilpah to Jacob, (who bore him children also,) after which she (Leah) gave birth to the fifth son, and declares, in the passage quoted, that the cause of so great a blessing from the Lord was, that she had given her husband another wife. Whether it was for the increase of Jacob's posterity, or for Zilpah's benefit, that she might be blessed with offspring, we are not informed; but judging from what David says on this principle in his 127th Psalm, 3rd, 4th and 5th verses, I conclude it was both. It reads thus, "No children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

The Almighty has never expressed dissatisfaction at the increase of the offspring of righteous men and women, but on the contrary, has encouraged such increase. Hence, he gave to David, a man after "his own heart," a plurality of wives; but after David transgressed, in cohabiting with another man's wife, and added sin to sin, in that he became guilty of the innocent blood of Uriah, the Lord was displeased, and declared he would take his wives from him and give them to his neighbour. See 2 Samuel, chap. xli, xlii. The institution of marriage is recognized in Scripture as a sacred ordinance; and although it does not restrict men in the number of wives they shall marry, it is severe on the adulterer or adulteress, whom it punishes with death. David, after he had committed adultery with Uriah's wife, was worthy of death according to the then law, but according to the mercy of the Lord through the prophet Nathan, the penalty in this case was revoked. See 2 Samuel, chap. xlii, verse 13, as follows—*"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."* Why the penalty of the law was not executed in the case of David's transgression is best known to the Almighty, whose prerogative to cancel as above I presume none will dispute.

This instance of the Lord's anger being kindled towards David, some have undertaken to show, was because of his taking another wife; but a careful perusal of the whole affair will not furnish a single idea of the kind, but on the contrary, show that it was according to the will of the Lord for him to have a plurality of wives, from the fact that He gave him the wives of Saul when he already had a number. If it had been contrary to his will, instead of giving him more, he would have taken from him those he had, or as monogamists would have it, reduced them to one.

We have now presented the examples of three acknowledged men of God, holding a plurality of wives in accordance with the "will of God as taught in the Bible!" Were these not sufficient, we could swell the list by adding that of Moses, Gideon, Solomon, Joash, and a host of others who practised the same thing, under the same divine sanction.

But we deem the above sufficient, and

more than is called for in answering the question before us. Some people, owing to their tradition under monogamic law, entertain the idea that the Scriptures sustain monogamy, and condemn polygamy; but I am satisfied that a more careful examination, with prejudice laid aside, will show polygamy to be a divine institution, and the one wife restriction or monogamic law nowhere recognized. The monogamist will have to go to the history of the heathen nations for the origin of his institution; and if he considers it a blessing, he may thank the Roman Power for its introduction into the Christian Church, as one among many of the innovations introduced by that power, which have finally become characteristics of the modern Christian religion. Paul had a foreboding of these things in his day, and told Timothy of them, and one of them he said would be "*forbidding to marry*." The monogamy and celibacy of the present day show Paul to be a prophet, by fulfilling his words.

But have any of the prophets ever seen a time yet future, when men shall again have a plurality of wives? Yes! Isaiah in his fourth chap., 1st verse, has plainly predicted that such shall be again. It reads as follows—*"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."* To show that the fulfilment of this prediction is yet future, read the two next verses, as follow—*"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."*

Well, says the monogamist, if the women are going to do the courting, and then support themselves, I don't know but I will submit, rather than to be thought ungallant. But you need not give yourself any uneasiness about that; women are not going to throw themselves away by uniting with a man whose principles are governed by dollars and cents. In fact, I doubt whether a man with a soul so "little" as to be circumscribed by gold, will be able in those times to obtain a wife on any condition. The precedents

we have named in the practice of plurality of wives, show that those who obtained a number of wives, were men of talent and ability; and were favourites with the Almighty as well as with the women. If the same order obtains again, which we have shown by Isaiah will be the case, talented women will neither be the first nor seventh wife of a man inferior in those qualities to herself, as hundreds are obliged to at the present day, for the want of a better chance. In fact, there are many men that now occupy the position, or rather bear the name, of husband, that are controlled by their wives, not from a particular desire on the part of the wife to rule, but a lack of ability in the husband. Such a position is unnatural to her, it being contrary to the order of heaven, and she is never satisfied with it. Monogamic law, compelling "Hobson's choice"—that or none, is the cause of this, as already shown, while polygamy gives the woman the man of her choice, and that choice is in behalf of one who is capable of governing her and her offspring, though he may have other wives beside.

These are facts that I have already had the privilege of seeing demonstrated in a community of polygamists. In fact, the greatest recommendation that a man can have in that community, in order to obtain more wives, is to have at least one, and a number of children, under a well regulated policy. There is but little opportunity to know what kind of a husband or father a man will make, until he occupies that position; hence, those who first engage to a young man, untried, run the greatest risk of getting deceived in the qualifications of their husband; and it is with no little reluctance that they make such a choice. And it oftener happens that dissatisfaction occurs after marriage under such circumstances than any other.

But again, "to the law and the testimony." Paul says, in Galatians iii. 29—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Christian world profess to be Christ's, which makes them the seed or children of Abraham, according to Paul. Jesus says, according to the testimony of John viii. 39—"If ye were Abraham's

children, ye would do the works of Abraham." Christians, then, that are such, will do the works of Abraham, if Paul and Jesus have not made a miscalculation.

Do the so-called Christian world do the works of Abraham? No. They neither do it themselves, nor suffer others to do it; they condemn, in the flattest terms, the works of Abraham. They say of those who do the works of Abraham, that they are adulterers and wicked—not fit for Christian society. Oh! ye foolish Gentiles, "who hath bewitched you?" You have turned things upside down—you have called bitter sweet and sweet bitter. "You have *changed the ordinances* and broken the everlasting covenant." You proscribe a man in his rights under the law of God, and drive him to desperation and all manner of iniquity, by your perversions. You condemn the order of heaven, and connive at iniquity, debauchery, and obscenity, occasioned by your proscriptive course. Verily "you strain at a gnat and swallow a camel."

Yes, but says the monogamic Christian, we do those works of Abraham that are good, and the balance we condemn. Who, I ask, made you the judges of Abraham's works, to say which is good and which is bad? Do you, in the person of the Pope, "sit in the Temple of God showing that you are God," and by this prerogative judge the works of father Abraham? It is true you have protested against your venerable old mother, but you are her offspring, and you have inherited your monogamic institutions from her; and it is true you have allowed her to go a little farther than yourselves, and forbid to marry even one wife, but you are of the same stock; and you venerate many of her absurd perversions of the order of heaven. But I forbear—the truth is not to be told at all times, and especially these times, "'tis so unpopular." However, "what is written is written," and Mr. Smith and his friends can chew it over at their leisure. But, in conclusion, there is one thing I insist on, and I am quite sanguine in the claim—that is, how Mr. Smith, or any other monogamist, can prove monogamy, or the restriction to one wife, to be "according to the will of God as taught in the Bible?"

WHAT is religion? The business of life—learning to live for ever—practising everything which tends to life, and renouncing everything which tends to death.

History of Joseph Smith.

(Continued from page 632.)

[March, 1840.]

Quincy, Illinois, March 17th, 1840.

This is to certify, that I, Owen Cole, was a resident of Caldwell County, State of Missouri; and while residing at my dwelling house, the militia under Governor Boggs, and by his orders, plundered my house, and shot me through my thigh. My damage sustained by the militia by being driven from the State, besides my wound, was five hundred dollars. The militia men were quartered on the lands of the people called Mormons, contrary to the laws and Constitution of the State. I hereby certify this to be a true statement.

OWEN COLE.

Sworn to before C. M. Woods, Clerk Circuit Court.

Quincy, Illinois, March 17th, 1840.

I, Ezekiel Maginn, certify that I was a citizen of the State of Missouri in the year 1838, and was an eye witness to the following facts—First I saw the militia, called for by Governor Boggs's exterminating order, enter the house of Lyman Wight, and took from it a bed and bedding, pillows, and dishes, personally known to me to be his property.

EZEKIEL MAGINN.

Sworn to before C. M. Woods, Clerk Circuit Court, Adams County.

Quincy, March 17th, 1840.

I, Addison Green, do certify that in the month of October, one thousand eight hundred and thirty-eight, when I was peaceably walking the high road in Ray County, State of Missouri, I was molested and taken prisoner by ten armed men, who took from me one double barrel fowling-piece and equipment, threatening to blow out my brains, and swore that if I was a Mormon they would hang me without further ceremony. They had previously been to my lodging and taken my horse, saddle, and bridle. All was then taken into the woods about one mile to Bogart's camp.

I was kept a prisoner until the next morning, when I was let go; but have not obtained any part of my property, which was worth about one hundred and fifty dollars.

A. GREEN.

Sworn before John H. Holton, notary public.

I, John P. Green, was in company with several of my neighbours walking the road in peace, when one of our company, a young man, by the name of O'Banion, was shot down at my side being shot by a company of mobbers; and soon after this we were fired upon again, and two more were killed and several others wounded. This was about the 25th day of October, one thousand eight hundred and thirty-eight, in the State of Missouri. And I do hereby certify the above to be true according to the best of my knowledge.

JOHN P. GREEN.

Sworn to before John H. Holton, notary public.

This is to certify that I, Asabel A. Lathrop, was a citizen of the State of Missouri at the time the difficulty originated between the people called Mormons and the inhabitants of the aforesaid State, and herein give a statement of the transactions that came under my observation, according to the best of my recollection.

I settled in Missouri in the summer of 1838, in Caldwell county, where I purchased land and erected buildings. The said land I now have a deed of; and in the fall I purchased a claim on what is called the East Fork of Grand River, together with a large stock of cattle and horses, sheep and hogs; it being some sixty miles from the aforesaid County where I first located; and moved on to the latter place, supposing that I was at peace with all men; but I found by sad experience that I was surrounded by enemies; for in the fall of 1838, whilst at home with my family, I was notified by a man by the name of James Welden, that the people of Livingston Co. had met at the house of one Doctor William P. Thompson, then living in the attached part of said County, for the purpose of entering into measures respecting the people called Mormons; and the same Welden was a member of the same, and also the aforesaid W. P. Thompson was a Justice of the Peace; and they all jointly agreed to drive every Mormon from the State; and notified me that I must leave immediately, or I would be in danger of losing my life.

At this time my family, some of them, were sick; but after listening to the entreaties of my wife to flee for safety, I committed them into the hands of God and left them; it be-

ing on Monday morning; and in a short time after I left, there came some ten or fifteen men to my house, and took possession of the same, and compelled my wife to cook for the same, and also made free to take such things as they saw fit; and whilst in this situation, my child died, which I have no reason to doubt was for the want of care; which owing to the abuse she received and being deprived of rendering that care that she would, had she been otherwise situated. My boy was buried by the mob, my wife not being able to pay the last respects to her child.

I went from my home into Davies County, and applied to Austin A. King and General Atchison for advice, as they were acting officers in the State of Missouri, and there were men called out to go and liberate my family, which I had been absent from some ten or fifteen days; and on my return I found the remainder of my family confined to their beds, not being able the one to assist the other, and my house guarded by an armed force.

I was compelled to remove my family in this situation, on a bed to a place of safety. This, together with all the trouble, and for the want of care, was the cause of the death of the residue of my family, as I have no doubt; which consisted of a wife and two more children; as they died in a few days after their arrival at my friends. Such was my situation, that I was obliged to assist in making their coffins.

I will give the names of some of the men that have drove me from my house and abused my family; those that I found at my house on my return—Samuel Law, Calvin Hatfield, Stanley Hatfield, Andy Hatfield; and those that were leading men were James Welden, Doctor William P. Thompson, a justice of the peace, and William Cochran, and many others, the names I do not recollect.

And I have also seen men abused in various ways; and that whilst they were considered prisoners, such as the mob cocking their guns and swearing that they would shoot with their guns to their face, and the officers of the militia so called, standing by, without uttering a word; and in these councils they have said if a Missourian should kill a Mormon, he should draw a pension, same as a soldier of the Revolution.

I was also compelled to give up my gun; and the terms was, I was to leave the aforesaid State of Missouri, or be exterminated. My property is yet remaining in said State, whilst I am deprived of the control of the same.

Written this 17th day of March, 1840.

ASAH EL A. LATHROP

Sworn to before D. W. Kilburn, J.P., Lee County, Iowa Territory.

I, Burr Riggs, of the town of Quincy, and State of Illinois, do hereby certify, that in the year 1838, when moving to the State of Missouri with my family and others, we were met in Ray County, in said State, by a mob of one hundred and fourteen armed men, who commanded us not to proceed any further, but to return, or they would take our lives; and the leader stepped forward at the same time, and cocked his piece. We turned round with our team, and the mob followed us about six miles and left us.

Some time after this I moved to Caldwell County in said State, and purchased about two hundred acres of land, and a village lot, on which I erected a dwelling house, staked, and commenced improving my land; and had at the time I was drove away, about forty acres of corn, vegetables, &c.; and in the year 1838, in the month of November, was compelled to leave my house and possessions in consequence of Governor Boggs's exterminating order, without means sufficient to bear my expense out of the State.

Given under my hand at Quincy, Illinois, 17th March, 1840.

BOUR RIGGS.

Sworn to before C. M. Woods, Clerk of the Circuit Court, Adams County, Illinois.

I, Simons P. Curtis, a resident of Quincy, Adams County, Illinois, certify that in the year 1838, I was a citizen of Caldwell County, Missouri, residing in the city of Far West. Also that I went in search of a lost steer; and in passing by Captain Bogart's camp, while he was guarding the city, I saw the hide and feet of said steer, which I knew to be mine; the flesh of which I suppose they applied to their own use.

I also certify that Wiley E. Williams, one of the Governor's Aides, who was gun-keeper, caused me to pay 37½ cents to him. I also paid 25 cents to a justice of the peace to qualify me to testify that the gun was mine. The said Wiley E. Williams is said to be the one that carried the story to Governor Boggs, which story was the cause of the exterminating order being issued, as stated by the Governor in said order.

SIMONS P. CURTIS.

Sworn to before C. M. Woods, Clerk Circuit Court, Adams County, Illinois.

I, Eliza H. Groves, of the town of Quincy and State of Illinois, upon oath saith, that I was a resident of Davies County, in the State of Missouri, and that on the 16th day of November, in the year of our Lord 1838, Judge Vinson Smith and others came to my house and ordered myself and family, Levi Taylor, David Osborn and others, to leave our possession which we had bought of Government, and paid our money for the same.

saying we must within three days leave the county, or they would take our lives; for there was no law to save us after that time. In consequence of these proceedings, together with Governor Boggs' exterminating order, we were compelled to leave the State of Missouri. Furthermore this deponent saith not.

Given under my hand at Quincy, the 17th day of March, A.D. 1840.

ELINHA H. GROVES.

Sworn to before C. M. Woods, Clerk Circuit Court.

Quincy, Illinois, March 17th, A.D. 1840.

This is to certify that I was a citizen, resident of Caldwell County, Missouri, at the time Governor Boggs' exterminating order was issued; and that I was quartered on by the mob militia, without my leave or consent, at different times, and at one time by William Mann, Hiram Cumstock, and brother, who professed to be the captain; also Robert White; and that I was at the murder at Haun's mill, and was wounded; and that I was driven from the State, to my inconvenience, and deprived of my freedom, as well as to my loss of at least four hundred dollars.

JACOB FOUTS.

Sworn to before C. M. Woods, Clerk Circuit.

I do certify that I was a resident of Caldwell County, in the State of Missouri, in the year of our Lord 1838, and owned land to a considerable amount, building lots, &c., in the village of Far West; and in consequence of mobocracy, together with Governor Boggs' exterminating order, was compelled to leave the State under great sacrifice of real and personal property, which has reduced and left myself and family in a state of poverty, with a delicate state of health, in an advanced stage of life. Furthermore this deponent saith not.

Given under my hand at Quincy, Illinois, March 17th, 1840.

F. G. WILLIAMS.

Sworn to before C. M. Woods, Clerk, Adams County, Illinois.

James Sloan made affidavit at Quincy, that the officers of the militia under the exterminating order of Governor Boggs in Missouri in 1838, took possession, carried off and destroyed a store of goods, of several hundred dollars value, belonging to the people called "Mormons," in Davies County; that his life was threatened, his property taken, and he was obliged to flee the State with his family, greatly to his disadvantage.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 13, 1855.

SOCIAL RELATIONS.—On another page will be found an extract from the *Times*, which we publish because it so truthfully portrays the condition, to some extent, of females in Britain. In this country, notwithstanding all its boasted philanthropy and Christian charity, neither legal enactments nor the customs of the people afford much protection to females. That morality and the social virtues are at a low ebb among the masses needs no long arguments to prove, for the facts are self-evident to every intelligent reflecting man. Many see these evils, and no doubt honestly deplore their existence, but look around them in vain for a remedy. All their wisdom is confounded, and the reason is, they are not willing to give women their natural position and the privilege of exercising their simple rights, one of which is, that they should have the privilege of choosing a husband, untrammelled by the present usages of monogamous society. There is now a large excess of females in the country, and this disparity between the sexes is rapidly increasing. How shall the natural desires of the females to become mothers, and fulfil the first great commandment to increase and multiply, be honourably gratified? Now in order to do it a woman is often compelled to listen to the overtures of some brute who only wishes to defile

and ruin her, or if he is willing to lawfully marry her, is wholly unfit to afford her that affection, protection, and support which a wife has a right to expect and demand by the laws of nature and of God, and should have by the laws of the land. With but comparatively few exceptions, everything in these lands is sold and bought for money. It opens the door to places of trust and responsibility in the civil and military departments of the government. It buys the pious services of the clergyman, and the "cure of souls" is a matter of favouritism and speculation.

Has a respectable father a marriageable daughter to dispose of? The man with the broadest acres or the heaviest purse, nine times out of ten, with but little regard to other qualifications, and often contrary to the feelings of the woman, has the preference. They are bound together by the law, while they are wholly incapable of fulfilling the conditions of a natural marriage in cementing their union by mutual respect, sympathy, and affection. What but evil results can be expected to follow? The precincts of the domestic circle are entered by some black-hearted villain, and some fair jewel is enticed away and ruined, and then forsaken, and compelled to lead a life of misery, and find shelter in an early grave, while at most a few pounds in money on the part of the man pays for the damning deed he has performed.

Why are the thousands of unfortunate females of the cities of Christendom abused, insulted, and trodden under foot, with scarcely an avenue open for their redemption, while the men who through them seek the gratification of their depraved lusts, do so with impunity? O Christian charity and consistency! The name only exists, the reality has departed. How true it is that man makes the laws, and instead of making them to shield the innocent and confiding female, he makes them to protect him in his own damnable deeds, and bring the crushing consequences of them upon the heads of defenceless women. Surely this is an age when "might makes right" has become the ruling creed of Christendom.

While women are thus crushed by the wealthy, pious, and respectable, is it any wonder that some of the more degraded should imitate those who are above them in the gradations of society? The great difference seems to be that the poor man is not perhaps quite as refined in his cruelties as his more "respectable" neighbour, but both alike afflict, crush, and destroy the fair daughters of the Almighty. A day of fearful retributive justice is at hand, when the now helpless and hopeless will find mercy and consolation, while those men who mar and destroy heaven's great gift to man will themselves wither under the blighting curse of their own deeds.

The measures to be adopted in order to do away with these evils is plain. It is the way that nature, reason, and ancient and modern revelations from God point out. Do away with the present contracted, selfish, and corrupt monogamic system. Make it honourable for men to have a plurality of wives, then women can have the privilege of choosing for their husbands honourable, upright, and virtuous men, whom they can respect and love. This would give women a legitimate opportunity of attaining the great object of their lives—children to love and cherish. It would also in a great measure prevent brutal and corrupt men from obtaining a wife at all, unless it was some one whose spirit was congenial to their own. As a further security against domestic infelicity, let the law of divorce be based on the principle of righteousness, and its privileges be placed within the reach of all, on reasonable conditions, instead of only the rich, as at present. When these things are done, and the road to conjugal happiness and domestic felicity is thus open to all who are worthy of such blessings, let ignominy, disgrace, and the most summary punishment overtake the seducer and adulterer, whether high or low, male or female. If this system were carried out under the direction of wise and judicious men, who would be guided by the

revelations of heaven, we would warrant it to be a panacea for the abominations which are spreading the blight of death and desolation through the land.

But no, the hue and cry through the land is, "Away with such principles, they are abominable and corrupt, and those who practise them are unfit for Christian society." Well, so let it be; the Saints are quite willing to be considered outcasts, if necessary, from such society as makes up a large portion of Christendom at the present day. Virtue and vice, truth and error, will ever be at war. The whole system of government, jurisprudence, and domestic relations in this country and every other, except Utah, is founded in error, and engenders within it the principles of decay and dissolution. They may be patched and propped up to delay the final moment a little, but their destruction is certain, and the time draws near.

ARRIVAL OF THE CYNOSURE.—We have much pleasure in quoting the following from the *Mormon*, Sept. 8.—"We feel great pleasure in announcing the arrival of the Cynosure in New York, on Wednesday morning, the 5th inst., after a tolerable good passage of 38 days. This vessel left Liverpool on the 28th of July, with a company of Saints to the number of 162, under the Presidency of Elder George Seager. During the passage there were three deaths under two years, one birth, and two marriages. On her arrival opposite the Battery the lighter was towed alongside the vessel, and the whole of the passengers, all in good health, with their luggage, were landed in about an hour and a half. The following letter to the president of the company, by the surgeon, may serve as another evidence of the superior order maintained by our emigrants. The company express the best of feelings toward that gentleman:—

"SHIP CYNOSURE, New York Sept. 5, 1855.

"MY DEAR SIR: In parting with you I cannot but express my thanks for the very able co-operation you have afforded me on the late passage from Liverpool, in maintaining order and cleanliness among the passengers under your presidency, and only regret that some few others did not follow the example set by the Mormons.

"I shall at any time be glad to hear of their well-doing, and beg you to tender my best thanks to the Presidents and Elders of the several wards for the assistance they have given me, under your direction, and to each and all of your party my most cordial wishes for their health, happiness, and prosperity, and with them my kindest farewell.

"Believe me, very truly yours,

"JOHN G. GONZALES, Surgeon.

"To President GEO. SEAGER."

Foreign Correspondence.

DESHERET.

Historian's Office,

G. S. L. City, July 31st, 1855.

To the Editor of the *Star*.

Sir.—The Fourth of July in this city presented the grandest celebration of Uncle Sam's birth day, that it ever was my fortune to witness. The Legion made an excellent appearance, and the order and discipline manifested showed conclusively that a decided improvement was rapidly going on in military tactics. Colonel D.

J. Ross's regiment appeared remarkably well, and excited a spirit of emulation throughout the Legion. The speeches in the afternoon, as well as other proceedings, were of an interesting character.

The First Presidency, and four of the Twelve Apostles, and several other Elders from this city, attended a Conference with the people of Brown, on the 15th, 16th, and 16th of July; about 3000 people were in attendance, besides a large number of Latter-day Saints.

The addresses, which were of deep im-

terest, and other proceedings, will be published in the *News*.

The weather has been very hot, thermometer at noon ranging from 85 to 105 F. in the shade.

The grasshoppers have disappeared from most of the southern settlements, but the late sown crops are suffering severely for want of water; in the few places where there is abundant water, there will be a good crop of corn if the frost holds off until *Christmas*. The harvest in the northern counties has been progressing for several weeks—the crops rather light, but in three of the southern counties there is none to harvest, while the middle counties are cut down two thirds.

Associate Justice Drummond and lady arrived in this city on the 8th of July; he succeeds Judge Shaver, but will be located in the southern district.

Mr. Conger arrived here with the California mail on the 23rd.

The Polysophical Society held a very brilliant celebration of the 24th and 25th of July in the Social Hall. Two bands of music were in attendance, a choir, a glee party, a serenade band, and a comic singer. There were also two pianos, which were played upon alternately by ladies; and appropriate addresses, essays, and poems were delivered by the various members, male and female. Altogether it was a rich intellectual feast.

The Dramatic Association gave a party in the Social Hall on the 26th to the First Presidency and a few select friends. It was one of the pleasantest and most agreeable parties I ever attended, and I enjoyed the supper the best of any I ever partook of in that Hall.

In consequence of drouth there is a great scarcity of hay, and the grass has become so scarce that many cattle have been driven into the mountains to get feed.

Fires have been burning in the canyons, which have done immense damage to the timber.

GEORGE A. SMITH.

HINDOSTAN.

Preparations for leaving the Country.

Kurrachee, Sind, 4th August, 1855.

President F. D. Richards.

Beloved Brother—I have again the pleasure of spending a few moments in talking to you through this laconic medium, and

in doing so, beg to post you up regarding our movements, designs, and expectations.

We all esteem the *Star* as a most welcome visitor. The *Journals* also, are best esteemed by us who have been to Zion, the contents of which, with the *Star*, act upon our depressed minds in a most stimulating and sanative manner. All news from our lovely mountain home is particularly interesting and prompting, especially to humble juniors like myself. Oh! Zion! abode of comfort, and cleanliness, and decorum! Oh, blessed asylum of all that is worth having upon earth! Oh, sanctuary of unsullied religion, and of liberty for the whole world! It is only in viewing the "degenerate and sunken" state of other countries, that *thy* advantage can be duly estimated! May thy children who are fighting the good fight but know and guard what they possess in thee! Oh, land of happy firesides, clean hearths, and domestic peace; of filial piety, and parental love, and connubial joy; the cradle of heroes, and school of sages, the temple of "eternal" laws, the "altar of faith, the asylum of innocence, virtue, and holiness, the bulwark of private" and public "security and honour," the palladium of everything praiseworthy and honourable!

"Where'er I roam, whatever realms to see,
My heart, untravell'd, fondly turns to thee."

For some time past, till very recently, we have been trying to hold meetings in our new room, and as a preliminary, distributed circulars and tracts profusely, until prevented, among the citizens of this place, but with all our efforts and good intentions, we have been signally defeated. The press opened her battery in the usual spirited, corrupt, and malevolent manner against us; and the Priests did the little, nasty, underhand work. The issue is, that those who had a desire to listen to the truth are either afraid or hindered from doing so. Even our few brethren and sisters dare not meet together (except *incoog.*) to worship the Lord, for fear of being punished, as they have been threatened.

Our object now is, to leave this part of diseased terra firma, and wend our way to a more congenial clime, agreeable to the warm invitation of our beloved President Brigham Young, which we hail with extended arms, and light hearts. We have no compunction of feeling in leaving this

parsonious, cajoling, dissembling, and lecherous people. Our skirts are clear of their blood. But how we shall get home is yet a mystery. We have opened a communication with Dr. Ely, the American Consul at Bombay, and have offered to work our way home. He has agreed to do all in his power for us, and thinks it will require about five months to make the voyage *via* Calcutta; about the only available route.

Brother Hugh Findlay and company wrote from Hong Kong, 9th June last, that they had got so far on their way very well, and that chances to get from there to San Francisco were expensive and far between. Dr. Ely tells us never to go *via* China, as *he knows it* to be an expensive and uncertain route. In quitting this land, we are filled with feelings of pleasure, co-mingled with sorrow. Our greatest regret is in leaving behind us the few faithful, who have not tasted of the blessings in Zion, and consequently, being but inexperienced twigs of the main branch, are more apt to falter, surrounded as they are by so many rude and corrupt negatives. We trust, however, the time will speedily come when they, with the brethren in the Crimea, and all other outposts, will be delivered from their oppression, and have the exalted and inestimable privilege of associating with the celestially inclined throng that are assembling in the valleys of Ephraim, there to receive the Royal Orders of the Eternal Priesthood.

The Hindoos of Bombay, some time since, gave a most signal proof of the truth of President Young's remarks (in

No. 9, Vol. 2, *Journal*) concerning oriental veneration for the Gospel. At the "Grant Road Theatre," in Bombay, they entertained an audience with a theatric caricature of the solemn incidents of missionary life in this country, preaching, catechising, singing hymns, administering baptism, and offering prayers to the Deity. Sterling proofs indeed (!) are these of Hindoo respect for Christianity, given, as they were, in the old and enlightened city of Bombay. A bright prospect in favour of the "heathen becoming the inheritance of Christ!" But who can blame the natives? They are *obliged* to behold scenes of the most revolting and damning nature diurnally and nocturnally acted on the stages of *Broad Road Theatre*, erected in every hamlet throughout India, by the Europeans—"Christians!" In mocking the missionaries and their ordinances in this mild and pacific manner, the Hindoos merely follow the examples of their "Christian" brethren, who caricature *true* Christianity with a most impious and damnable assurance, to the truth of which God and angels can bear witness. Brother Findlay in his letter to you of the 5th of March last, gave a true and striking description of native credulity. They are so tenaciously wedded to their mythological ordinances and uncouth ceremonies, that no doubt they will desire to practise them in *Limbo*.

Brother Leonard joins in love to you all, and we crave an interest in your prayers. Your brother in the Gospel of salvation,

A. M. MUSSER.

Condition of English Women.

Some little time back a bill was passed through parliament for the protection of women, from which great things were expected; but—it is with shame and grief we write it—that measure must be considered a signal failure. The system of brutality which prevailed when the act was passed prevails still to a yet greater extent. It is rarely indeed that we take up a police report in which we do not find a record of some signal act of das-

tardly ferocity perpetrated by a man either upon the woman with whom he was cohabiting or upon his wife. From bad to worse, and from worse to worse still,—thus it is that matters have proceeded until within the last few weeks, and now these atrocities appear to have reached a climax beyond which it would be difficult indeed to proceed. The question is, what is to be done? There can be but one feeling, one wish, one opinion upon the subject.

If there be any instance in which it would be right to allow vindictiveness to influence us in assigning the due measure of punishment it would be in the case of these miserable miscreants, who abuse their strength to the injury of the helpless creatures whom they should guard and protect from injury. There can be no pity, no commiseration for offenders of this class; but the worst is that any punishment which is inflicted upon them recoils upon their victims with redoubled force. Even at the outset, the case presents this difficulty, without taking account of the ulterior brutalities to which revenge may give rise—that if the brutes are looked up in gaol for a certain number of weeks or months, their wives and families are left during that time without support. The magistrate who, in the exercise of his duty, sentences a man who has illused his wife to imprisonment for two, three, or six months, at the same time sentences the wife to starvation or the workhouse for a corresponding period. It is very true the poor woman and her children may enter the workhouse for the time; but what a result is this that we have produced! All the humble decencies of her life are overthrown, all the honest feelings of independence and respectability destroyed, just at the moment the man to whom she had intrusted her fate is carried away to ignominy and imprisonment for having made an attempt upon her life. The sacrifice of feeling is not a slight one among the humbler classes in England—and long may it be so!—when they are driven into the union. None but the depraved and worthless look with indifference upon the abandonment of their own little room, the sale of their scanty furniture, and the recourse to public charity. This is a point which the magistrates are daily called upon to consider with reference to offenders of this class; and thus it happens they so frequently escape the full measure of punishment which they have so richly deserved. On the other hand, if the period of incarceration be too short, the punishment may fail in bringing the offender to his senses. The chance at best is but a small one, but still it cannot entirely be thrown away. Again, it may be absolutely necessary for the woman's immediate security—without reference to any prospect of permanent reformation—to keep the monster who has beaten her into one bruise

away from her for a time. Still the question must practically take this form,—what is best to be done in the wife's interest? not, how much punishment does this ruffian deserve?

Various remedies have been proposed. It has been suggested that the man who was found guilty of violence towards a woman should be well flogged, once or oftener, as the peculiarities of his case might require. It is not from tenderness to the recipients that this suggestion has not been acted on, for 999 out of every 1,000 men in the three kingdoms would be perfectly willing to give these scoundrels the benefit of their services, and be ready to officiate in person as long as they could hold a stick. The proposition was warmly discussed in Parliament, but it was considered at the time that the six months' imprisonment should be fairly tried before we had recourse to a step which, under ordinary circumstances, is so degrading to human nature. But is it possible to conceive human beings more degraded than these wretches already are? Lord Palmerston, at the time the bill was passed, although he resisted the introduction of the flogging clause for the moment, told the House that he was perfectly ready to proceed further, should the necessity arise. The great objection, however, was that the recipients of this wholesome chastisement might be tempted, when the term of their imprisonment was over, to illtreat their wives still more, in revenge for their own smarting backs. In other words, it was supposed that things might become worse than they actually are; but this is a supposition which is contradicted by the police reports five days out of six. We will give a few instances. In the columns of a weekly contemporary this subject has been treated with becoming and manly indignation, and the writer selects from the police chronicles of one week the following cases—On Monday George Rose was brought up at the Thames Police-office for having beaten his wife, who was endeavouring to protect their children from his drunken rage. He pitched the children about the room, dragged his wife about by the hair, kicked her, and flung her out of the window. George Rose is to be locked up for six months. On Tuesday George Pemble, at Southwark, killed a woman named Mary Ann Latimer, with whom he was cohabiting. This

case is remanded. The same day one Lorden murdered his wife in Artillery-lane; he stabbed her in the neck. A coroner's jury have brought in a verdict of "Murder" against him; he will probably be hanged, if the Home Secretary does not let him off, or present him with a testimonial.

On Wednesday a man named Barry, who had previously broken both his wife's legs, violently assaulted her again. This time he broke her arm and bruised her very much. She was found lying in a pool of blood, which had flown from her nose and ears. This case was remanded. On the evening of the same day Thomas Dodd, a coal-porter, living at Westminster, kicked his wife till her life was in imminent peril. Case remanded. On Thursday night George Mulley, a porter in Newgate market, cut the throat of a young woman with whom he was cohabiting. Case remanded. On the morning of Thursday Henry Watts was indicted at the Old Bailey for the wilful murder of his wife under circumstances of peculiar atrocity. Here is the account of this gentleman's performances, extracted from the *Examiner*—

Henry Watts, "a diminutive, evil-looking man," was indicted for the wilful murder of his wife. He had been about to flog his son, when his wife begged of him not to chastise the child, and said it would be more to his credit if he sent it to school. Upon this he took her, instead of the boy, by the shoulders, beat her, and roared out, in answer to her remonstrances, "I'll be — if I don't murder you." She went up stairs, he followed, got first upon the landing, and by a blow struck her down into the passage. She was carried, much injured, into the room of some lodgers, and placed on a bed. There he endeavoured again to get at her and resume his torture, but was prevented. Unfortunately, no hindrance was offered to the subsequent desire of the woman to be taken up to her own room, where she was placed on her bed, and so given up again as a victim to her torturer. He pulled her from the

bed upon the floor, and, when her eyes were fixed with approaching death, dragged her about, bent and twisted her body, kicked it, and bumped it with his knee. Still, in this condition, with death momentarily appearing more and more near, he held her head back over the grate, and shook it; he struck her about the face and breast; and with a remark that "he knew how to touch her and make her feel," proceeded to atrocities which even the Old Bailey flinched from hearing told in detail. All this was seen, and the witness who saw it deposed that the wretch was perfectly sober. The case was proved to demonstration; "but," said the jury, "this is not murder. The man is only guilty of manslaughter."

This is pretty well as a record of conjugal endearments for four days only!

The six months' imprisonment is not sufficient to put a stop to this horrid barbarity. It is a blot upon our age—it is an awful comment upon our maudlin morality—it is a disgrace to the name of Englishmen. Something clearly must be done. There has been talk of facilitating divorces among the humbler classes, but it must be observed that unmarried women are just as frequently the subjects of attack as those who are absolutely bound to their brutal husbands by the marriage tie. One thing is perfectly clear, that this class of offence, above all others, should at all times receive the greatest amount of punishment which a jury can bestow. As the case is above stated, Watts was not only guilty of murder, but of one of the worst murders recorded in the black annals of crime. Every juryman who strained the facts to acquit him of the capital charge was in a certain degree, and as far as in him lay, accessory to the offence and a promoter of the system. A few capital punishments would in all probability operate to deter these ruffians from carrying their brutality beyond a safe point. The six months' imprisonment—which is practically curtailed to half or a third of the period—has clearly broken down as a remedial measure. —*Times*, Sept. 25.

Barities.

THE Englishman or American inquires—"How do you do?" as if the only question with him were, not whether any thing was to be done, (for that he assumes,) but in what way it was done. So the Frenchman, who makes behaviour and polish the study of his life, asks—"How do you carry yourself?" So, also, the inventive German demands—"What are you making?" And the grave Spaniard demands—"How do you stand?"

A LITTLE mirth mixes well and profitably with both business and philanthropy. How stupid life, both in labour and leisure, would be, without that gayety within us which responds to the cheerfulness and beauty around us! Nay, its main currents run all the deeper, as well as fresher and purer, for the light rills that laughter and flashing flow into them. The rivers would stagnate into pools, if the rivulets ceased their play. Philosophers and men of business save their souls alive, and keep their intellects fresh and healthy, by mingling the mirthfulness of youth with the soberness of age; and even fun and philanthropy are often found in the same character.

"Famine in Utah."

Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength.—Habakuk.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.—David.

From the mountains and vales of the West,
The true key, yes, of Joseph's choice land,
Where are gather'd and gathering from every clime,
The thousands on thousands of honest in heart—
Among men all the justest and best,
From sin and corruption to live far apart,
To purge from their own souls the old Gentile leaven,
To grow in the knowledge and wisdom of heaven,
To prepare for the Lord, who will come in his time,
And upstand in his glory to stand,
Come things so drew,
That men start and fear,
Who calm in the promise of God ne'er abide,
But trust in their wealth, or in princes confide.

The tidings are these—
The husbandman ploughs, and he sows, and he plants,
That he may have wherewith the bodily wants
Of his nature to appease.
But scarce has the green blade appear'd through
—the soil,
When, his prospects to blast and his efforts to foil,
The crickets, bugs, locusts, and grasshoppers too,
In legions on legions,
From the high mountain regions,
Descend to the vales,
(All stopping them fall.)
And to eat up the young crops try all they can do.
The farmer, undaunted, again sows his seed,
And again, and again;
But in vain, all in vain—
The insects resolve they will see him in need,
For their armies increase—like the sands of the seas
Are their numberless hosts, and industrious as bees.
And, to second their labours, a withering drought
Sears its way through the land, helping scarcity out.

Though professedly sady
Some hear that the Saints are in trouble again,
This news is a treat,
A morsel most sweet,
To our foes, who rejoice
With unanimous voice,
Over apparent misfortunes which so overtake
Mob-driving and exile the Saints of the Lord
Have fairly outgrown, through faith in His word,
And prosper'd much more
Than ever before,
Though their enemies hop'd that their spirits would
break.

And just now, to have glady
Grasshoppers' advances,
Betokening chances
Of famine and death, are receiv'd by such men,
And that too they welcome, if we're always
fall'd
"To kill off the Mormons when we've them assail'd,
"We have set the good mills
"And these insects may still,

"Harkee I then, we'll coolly wait
"While they clean exterminate
"All the vile, the corrupt, the polygamic crew—
"Twill be half'd through the land as the Mormons'
just due."
And the taunt flies abroad—
"Where now is your God?
"Let us see, let us see, if His boasted great power
"Can save you, ye Mormons, in this evil hour!"
"Prepare for the worst, while you hope for the best,"
Is a maxim so wise,
It we should not despise,
But act as it says, and with God leave the rest.
And this the Saints will do.
They ever keep in view,
Man's appointed once to die,
By I AM, who rules on high.
And, though it be treason,
They think, with good reason,
If the time thus appointed for them is e'en come—
If their bodies must crumble, their spirits go home,
'Tis better to fall in the hands of the Lord,
Than victims to those who regard not His word.
Saints would rather be slain by the armies of God,
Than dead'd by hell's soldiers, who heaven's path
ne'er trod.

But the Saints do not receive
What their enemies believe—
That by a dearth of food
Utah's thousands, great and good,
Will be laid low in the grave,
With no arm out-stretch'd to save.
O no! In six troubles God stood by their side,
And led them safe out.
And now in the seventh He'll surely provide—
There's no room for doubt.
There's a Scripture truly saith—
"E'en according to your faith
"Be it done unto you."
With this promise in view,
'Twill be seen before long
Whose faith is most strong.

But there is a word of such wonderful kind,
Its equal the searching of man cannot find.
It petrifies the scepticisms' art, which of old
Affected to change baser metals to gold.
The Magi's, Diviners', or Fairies' fann'd wand
Before this bright word is unworthy to stand.
In all places, all seasons, in every hour,
It makes manifest its most wonderful power.
No moment so gloomy, no prospect so drear,
That it can illumine, and brilliantly cheer.
No fearful misfortune which man can attend,
But it can transform to a good in the end.
A word of such value! O what can it be?
'Tis a word from Jehovah—"All you that love me,
"It matters not whether
"They seem in the mood,